A

WORD

TO THE

WAVERING:

OR AN

ANSWER

TO THE

ENQUIRY

INTO THE

Present State of Affairs:

Whether we owe Allegiance to the KING in these Circumstances? &c.

With a Postscript of Subjection to the Higher Powers; by Dr. G. B——

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A WORD TO THE Wavering, &c.

'Tis ſaid, (*Page* 3.) —— *Whereſoever Protection fails wholly, Allegiance falls with it.*

THE whole Nation almoſt did not think ſo when they own'd King *Charles* the Second in his Exile, when his Protection failed them; and yet they, very Dutifully and Religiouſly, as well as Loyally and Unanimouſly, brought him in in 1660. and did what they could poſſibly for him by their Pens, and Purſes, in his Abſence.

And the whole People of *Iſrael* and *Judah*, did not think their Allegiance cancell'd, becauſe King *David*'s Protection over them was diſabled, but ſtrove who ſhould be the forwardeſt to bring him back, 2 *Sam.* 19. 42. *And all the men of Judah anſwered the men of Iſrael, Becauſe the King is near of kin to us: wherefore then be you angry for this matter? have we eaten at all of the King's coſt? or hath he given us any gift?* (nay, to accommodate the Caſe to the Objection, — Was he ſo much

as able to protect us?) yet *the men of Iſrael anſwered the men of Judah* (Ver. 43.) *We have ten parts in the King, and we have alſo more right in David than ye: why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our King?* What more evident, then that their Allegiance did not fall with *David*'s ability to protect them, ſeeing they profeſs no Self-intereſt in the caſe, no Gift, *&c.* but only the Allegation of Birth, Family, and Kindred, or the like.

Again, (*Pag.* 3.) —*Service and Obedience are without doubt abſolved, when a Father ceaſes to be a Father, by becoming an Enemy.*

That the Father of our Country is not become an Enemy, ſhall be made out hereafter— But if a Father, or a Prince, becomes an Enemy, yet Service, and Obedience, are ſtill due to them; in as much as the Vices of the Fathers cannot affect the Duty of the Children. *Cham* got a Curſe for diſcovering his Father's Nakedneſs, while *Shem* and *Japheth* got a Bleſſing by covering it. Why ſhould *Cham* be curſed, if *Noah*'s Drunkenneſs had cancell'd his Son's Reſpect and Duty? And, I believe, his Majeſty's Children abhor the thoughts of but ſuppoſing their Duty to their Natural Parent and Soveraign at preſent waved, or extinguiſhed; leſt upon the breach of the Fifth Commandment, of not honouring their Father, *&c.* their days ſhould not be long in the Land; beſides the Conſiderations of Eternity.

(*Pag.* 4.) *The firſt 7 Verſes of the* 13*th. Chapter to the* Romans *are ſet down; in which the Duty of the Magiſtrate, as well as the Obedience of the Subject, are ſet forth, and ſo mixt together, as that our Author thence concludes —upon the total failing of the one, the other does likewiſe ceaſe.*

But firſt, does this hold on both Sides? Then, if Rebels and Traytors have totally failed their Duty of Allegiance, the Magiſtrate is not to do his; not to try, judg, nor condemn, nor ſee them executed. Is that it, which you would be at? Why then do you blame the King for going away, from that his Duty? But

thus

thus much only to ſhew the Weakneſs of your Reaſoning. As to the Text, St. *Paul* meant it primarily, and literally, of *Nero*, the worſt of Men and Princes; who was ſo very far from doing his Duty, or protecting our Religion, that he was a grievous Tyrant, and a mighty Terror to good Works; and yet the Apoſtle commands all, without exception, to be ſubject to him, not becauſe he was a *good* Governour (for that he was not) but becauſe he was one of the Higher Powers; and becauſe he had received that Power, not from any mutual Compact of the People, but only from God, whoſe Vicegerent he was (though never ſo bad;) ſince there is no Argument ever yet able to ſhake that Aſſertion, *That there is no Power but of God, and the Powers that be are ordained of him:* Whoſoever therefore reſiſteth (not the Vice and Wickedneſs of the Man, but) the Power and Ordinance of God, lodged in that Man, ſhall receive to themſelves Damnation; from which, good Lord, deliver us all.

As *Nero* was the worſt, ſo *Saul* was none of the beſt of Princes; and yet *David* ſtiles him, 1 *Sam.* 24. 8. *My Lord the King*; and owns him his Soveraign, becauſe he was the Lord's Anointed, *Ver.* 10. and this not out of Flattery and Courtſhip, but Loyalty and Duty; for he had been far from a Saint after God's own Heart, if (even upon any Occaſion) he had let himſelf looſe to ſpeak evil of Dignities.

To *Nero*, and *Saul*, I will add a third, and that is *Pilate*, whoſe Power *Chriſt* owned to have been from above, *Joh.* 19. 11. and therefore ſubmitted to it even to the Death, though there was no Law of the *Romans* by which he could be put to Death, *Joh.* 18. 31, 38. and when he ſuffered, he threatned not, but committed himſelf (not to Arms and Revenge) but to him that judgeth Righteouſly, thereby leaving us an Example that we ſhould follow his ſteps: And accordingly all the primitive and ſucceeding Chriſtians fought the Battles of all their Pagan Emperors and Tyranical Perſecutors, without Reſiſtance, or ever aiding the Armies of the Rebels. *Tertullian* glories, that when *Peſſennius Niger* in *Syria*, and *Clodius Albinus* in *France* and *Britany*, rebelled againſt *Septimius Severus*, that bloody and cruel Emperor, and pretended Piety, and pub-

lick Good, yet that none of the Chriſtians joyned with either.

And the noble *Thebæan* Legion, in the 18. of *Dioclesian*, are moſt eminently Famous for laying down 6666 Lives at the command of the Emperor *Maximinian*, when they could eaſily have ſaved them; if they could have imagined, that the Protection of the Magiſtrate failing, it was Lawful for the Subject to withdraw his Obedience. This is viſible throughout all Ages and Places of the Chriſtian Church, and has been ever moſt eminently the conſtant Doctrine and Practice of this Church of *England*, in her Articles, Conſtitutions, and Behaviours; however ſome that have been willing to rejoyce in Iniquity have imagined ſome Occaſion of triumph, in Reſpect of ſome Perſons, and Things, which perhaps they do not fully underſtand: But there is too much behind.

(*Pag.* 4.) The King's Zeal for his Religion never puſhed him beyond the Meaſures of a pious and juſt Prince: If he attempted any thing that has appeared ſince Illegal, it was againſt his Will, having had the Judgment and Deciſion of all (or moſt of) the Judges, and many other Proteſtant Counſellors Learned in the Law, upon their Oaths, and Conſciences, That what they put him upon, was ſo far from Subverting the Eſtabliſhment of our Religion and Laws, that he thought he did no more than his Royal Predeceſſors had done; and particularly Queen *Elizabeth*, and King *James*, by their Legal, and Acknowledged Prerogative, which is Law, as well as thoſe Priviledges which concern the Subject, according to Statute, as well as Common, and Natural Law.

(*Pag.* 5.) Seeing you grant, That if the King was in eminent Danger, he was then driven away: I ſhall only ſay, that as long as the King did rationally believe it, and all his Friends, you and I ought to believe it too, or at leaſt acquieſce ſo far in it, as that his Majeſty hath not thereby forfeited his Crown, and Right: It is more mannerly to ſuppreſs the diminiſhing Conditions of (what you call) a Treaty, than inſiſt upon the hardneſs, or unacceptableneſs of any of them;

as

as for the Seals they may be brought again, by the ſame Hand that took them away, at a convenient Seaſon.

(*Pag.* 6.) Allegiance ſtands in its full force, make you what Conſequence you pleaſe; neither is it under any Suſpenſion, for none but God can Suſpend it, or Legally put the Regency into other Hands: Neither is there any Incapacity, by being Affected, and Culpable; for nothing is ſuppoſed to be Culpable in the Perſon of a Lawful King, in reſpect of his Subjects, who are no competent Judges of what are ſuppoſed his Faults.

(*Pag.* 8.) As for the terms of Security, the beſt way is to leave them to him, who is the only Ruler of Princes, *By whom alone Kings Reign, and Princes Decree Judgment*; and that without the expectation of Miracles, to preſerve us under our again reſtored Sovereign; foraſmuch as he ſees thoſe Rocks upon which he daſh'd before, and doubleſs will avoid them, as becomes ſo Great, ſo Wiſe, and ſo Experienced a Prince: Neither need we now fear any Jeſuits in the Council, no, nor ſo much as any Papiſt in the Government; ſeeing they now expect and deſire no more Priviledge than they have in *Holland*, nor ſo much neither, unleſs the King and Parliament ſhall vouchſafe it them; no danger therefore of throwing our ſelves back into any miſerable Condition upon the King's return.

(*Pag.* 10.) Oaths are binding, although thoſe in behalf of whom they are taken do not perform their part. The breach of one Man's Duty, will not Legitimate an others.

The Matrimonial Oath is not abſolutely made for term of Life, but God himſelf has put in an Exception in the caſe of Adultery, which he has not done in the caſe of Loyalty; wherefore the Oath of Allegiance binds *ſemper, & ad ſemper*, and admits of no Intermiſſion, or Interception. The King never ceaſes to be a King till he ceaſes to be a Man; and it is a contradiction *in terminis*, that the next Heir, ſhould be at the ſame time King: For if he be actually King, he is no Heir; and while he is an Heir, he is no King.

(*Pag.* 11.)

(*Pag.* 11.) For all your new fangled Interpretation of that Maxim — *The King can do no Wrong*; it is to be underſtood of the King's Perſon, not his Power, in your Senſe; for his Power, even in his Miniſters, may poſſibly do amiſs; but this is not to be imputed to, or exacted of his Perſon, but his Inſtruments, whoſe fault it is, if he be not better adviſed.

(*Pag.* 12.) As for the Preſidents of *Edward* II. and *Richard* II. 'tis too long to examine their Hiſtories: But, let me offer in general, that never any King of *England* was Judged in Parliament for their *Male Adminiſtration*, in Quiet and Sedate Times, but always ſoon after ſome great Commotions or Rebellions. And would you bring the Acts of the *Rump*, or thoſe at the latter end of King *Charles* I. Reign, for Preſidents of Law, eſpecially againſt a King?

For the Judgments of *Edward* II. and *Richard* II. whether they were ever revoked or not, by the ſucceeding Kings, is a Queſtion; but this is certain, that ſome of the Conſpirators againſt *Edward* II. were in the *4th.* of *Edward* III. adjudged and attainted in Parliament, although the King was but a Child. And as to that againſt *Richard* II. it was given in the Firſt Parliament of *Henry* IV. whoſe Son, and Son's Son, reigned after him, and was the Foundation of their Uſurping Titles, and ſo could not be for their Honour or Intereſt to have them ſet aſide. And beſides, *Edward* IV. who ſucceeded that Line, claimed from *Edward* III. and not from *Richard* II. he leaving no Iſſue, whoſe buſineſs it might have been, more properly, to have ſeen the Judgments againſt his Father abrogated.

Beſides, notwithſtanding that, *Richard* II. was Murthered ſo Inhumanly, yet he was ſeveral times ſet up, by the People, againſt *Henry* IV. which ſhews what Opinion they had of that Scandalous Judgment.

But for that againſt *Charles* I. which was much of the ſame Nature, all the proceedings againſt that Unfortunate Prince were, by Act of Parliament, ordered to be taken off the File, Eraced, and (if I am not miſtaken) ordered to be burnt by the Common Hang-man; and the Perſons concerned, by Parliament, Attainted, and moſt of them Executed. Beſides, conſidering

conſidering the diſtance of time between *Richard* II. and *Edward* IV. which was 60 Yeras probably eraſing them would not quit Coſt, nor be *tanti*, in compariſon of the Smoak and Puther thoſe Agitations might raiſe, between King and People; to prevent which, the Wiſdom of thoſe latter Definitions (you ſpeak of) is Conſpicuous, and has been Succeſsfull to the Peace and Welfare of the Kingdom.

But our Author in this matter, (as well as to the Right of a Husband, who Marries the Heireſs of the Kingdom of *England*,) ſhews his little Reading in the Laws and Statutes of this Kingdom: For if he had any, he would have remembered what the Parliament, by an Eſtabliſhed Law has declared, after giving a Hiſtory of the Proceedings againſt King *Charles* I.

That by the undoubted and fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together, in Parliament or out of Parliament, or the People collectively or repreſentatively, nor any other Perſon whatever, ever had, have, hath, or ought to have, any Coercive Power over the Perſons of the Kings of this Realm, 12 Car. 2. cap. 30.

which is, I hope, a full Abrogation or Declaration of the Illegality of thoſe Judgments of *Edward* II. and *Richard* II. with a Witneſs.

The Convention, which you call the Repreſentative of the Kingdom, having ſuch an Honour and Deference to the Prince, it is to be hoped, they will concur with his Highneſs, in laying the blame on the *Evil Counſellors* rather than on the Sacred Perſon (which you acknowledge ſo) of the King, his Father, and Uncle, and great Obliger.

As to the calling his Majeſty's Honour in queſtion, he has born a great deal of that already. In Gods Name; If another Mother, Father, Nurſe, Midwife, Servants, will come in,

in, and confeſs all, with due credible Circumſtances, (outweighing the Depoſitions upon Oath, of ſo many Proteſtants, and others) let them come forth and be heard; and that with all ſafety, till the Truth be out. *Let us try all things, and hold faſt that which is good*; and let Truth never fear the Frowns of any Impoſture, how great and powerfull ſoever. This, I conceive, is the *Cardo Controverſiæ*; and, I hope, we may wiſh his Majeſty's Affairs, and all his Royal Family, may thrive and proſper acccording to the Merit of that great Cauſe.

(*Pag.* 13.) The 10th. Paragraph is wholly ſpent in throwing down the imaginary Treaty with the King; and the Arguments are ſo ſtrong againſt any indecent Propoſal that I cannot anſwer them; neither is it the Intereſt of the Cauſe, if I could.

(*Pag.* 14. *Parag.* 11.) There my Author contends, That *this Nation is a Proteſtant Kingdom incompatable with Popery, or a Popiſh King*, witneſs the Excluſioners——— You know it was compatable before the Reformation; and you ought to know, That Dominion is not founded in Grace: Neither do the Temporal Rights of Princes depend upon Religion, whether true or falſe. The Power of the Magiſtrate is never the more from God, becauſe he is a good Man; and never the leſs from God, becauſe he is a bad Man: To this purpoſe is that of St. *Auguſtine*, in his Fifth Book *de Civitate Dei*, —*Qui Auguſto ipſe & Neroni, &c. Qui Conſtantino Chriſtiano, ipſe Apoſtatæ Juliano, &c. He that gave the Soveraign Power to* Auguſtus, *gave it likewiſe to* Nero; *and he that conferred it upon* Conſtantine *a Chriſtian, beſtowed it in like manner upon* Julian *an Apoſtate.*

(*Pag.* 15.) As for the King's Friends, I dare ſay you, Sir, are none of them; and they know how to conſtrue his Abſence from them, without your invidious ſuggeſtion of his abandoning them. True Friendſhip, much leſs ſteady Loyalty, will never think ill of a Prince in ſuch Circumſtances; who has done ſo much good, and ſo little deſerved any ill Uſage from his Subjects. As for the disbanding the Army; What danger was there of their turning *Banditti*, when there was ſuch a potent

potent and successful Prince, and power to suppress them? And the event shews this suggestion to have been meer Malice. "Upon all "this, *Is it Natural?* I say it is *Unnatural to declare the Throne void*, which the Law looks upon as Impossible; no, not upon the Death of a King, who in Law never dies; insomuch that it never admits of an *Interregnum*, much less vacancy for another Candidate. "That "the King therefore has fallen from all Right to the Throne, is a Chimæra, and Figment of this Authors Brain, proceeding from a *vacuum*, or vacancy, never known, or understood, or read of before.

As to the King's return from *Feversham.*— Doubtless had he thought himself in Safe and Honorable Circumstances, he had stay'd; and, then there would have been no want of the Seals, or a Parliament, or any other Concession, that was fit for a good King to grant, to make his People happy; which they can never be, *Without rendering to* Cæsar *the Things that are* Cæsars; and acknowledging *the Lords Anointed*, to be their only Lawful Sovereign during his Life.

(*Pag.* 16. *line* 3. *Errata.*) Instead of *Unbounded*, read *Legal*, or *Scriptural*, or Primitive Loyalty; which is as much as the King, or our Clergy call for.

To Conclude, Your *Flurts* and Dawbing, can never alter the Steady Principles of the Reverend and Learned Clergy, who have declared themselves abundantly, ever since the Reformation, in behalf of the Crown, and in Favour of entire Loyalty: And it is not *Nature* (as you say) they must Conquer, but Scripture and Reason, Primitive and Establish'd Authority, their own great Learning, and their well regulated Consciences; if they ever depart from the Glory of the Church of *England*: Loyalty, which they have so Nobly, so Faithfully, and so Dutifully Asserted and Propagated, as a most Evident and Fundamental Truth.

POSTSCRIPT.

Since I wrot this I heard some ask at a Bookseller's Shop for Dr. Burnet's Enquiry after Allegiance, &c. *and therefore to do the Doctor Right, I have added some of his own Words transcribed out of Two of his Sermons.*

Pag. 30.] —*David*, his going out with the Armies of the *Philistins*, and professing a great desire to fight against the Enemies of *Ashish*, who were no other but *Saul* his natural Liege-Lord, and the Armies of *Israel*, (wherein he acted a very unsincere part, or did really resolve to have ingaged against them) are things so manifestly contrary

Dr. G. Burn. *Sermon on* 2 Sam. 2. 12. *preached Jan.* 30. 167⅘.

trary to the Laws of God, that they give a strong presumption, that the whole business of his taking Arms, was contrary to Law, and Religion.

Pag. 33.] May not one be said to kill the King, that robbed him of his Revenue, Power, and Authority, and every thing that was necessary for the maintenance of the Royal Dignity?

Dr. Burn. *Sermon on* Rom. 13. 5 1674.

Pag. 17.] There is a Tribunal set up by God for the Magistrate in all our Breasts, which will pass Sentence severely, and will not be put off by the Tricks of Law, *&c.*

Pag. 20.] The Higher Powers being deputed by God must indeed render *him* a severe account, but not to *others*; we are therefore to obey them for the Lord's sake. 1 *Pet.* 2. 13.

Pag. 26.] Christ did in the plainest Style was possible condemn *all pratlising against Government upon pretence of Religion*, by saying, my Kingdom is not of this World, *&c. Joh.* 18. 36. This does so expressly discharge all Bussling and Fighting on the pretence of Religion, that we must either set up another Gospel, or utterly reject what is so formally condemned by the Author of this we profess to believe.

Pag. 31.] Though after that the Emperors turned Christian, and Establish-ed the Faith by Law; yet neither did the subtil attempts of *Julian the Apostate*, nor the open Persecutions of some *Arrian* Emperors, who did with great violence Prosecute the Orthodox, occasion any Seditious *Combinations* against Authority.

Pag. 34.] They are without more Ceremony of Words Traytors, who subject *Our Sovereign's* Rights which he derives from God only, to a Foreign Superior Power, *&c.*

Pag. 36.] The Dr. taxes also those who pretend a great heat against *Rome*, and value themselves on their Abhorring all the Doctrines and Practices of that Church, and yet have carried along with them, one of their most Pestiferous Opinions, pretending *Reformation*, when they would bring all under Confusion; and vouching the Cause and Work of God, when they were destroying that Authority he had set up, and opposing those Impowred by him. And the more Piety and Devotion such daring *Pretenders* put on, it still brings the greater Stain and Imputation on Religion, as if it gave a Patrocony to those Practices, it so plainly Condemns. This is *Judas*-like to kiss our Master when we betray him; and to own a Zeal for Religion, when we engage in courses that disgrace and destroy it. But blessed be God, our Church hates, and condemns this Doctrine, from what Hand soever it come; and hath Establish'd the Rights and Authority of Princes, on sure and unalterable Foundations, enjoyning an entire Obedience to all the Lawful Commands of Authority, and an absolute Submission to that Supreme Power God hath put into our Sovereign's Hands. This Doctrine we justly Glory in; and if any that had their Baptism and Education in our Church, have turned Renegades from this, they proved no less Enemies to the Church her self, than to the Civil Authority: So that their Apostacy leaves no blame on our Church, *&c.*

This is enough to clear the Doctors Reputation, and moreover to Entitle it —— Dr. *Burnet's* Answer to the Enquiry about Allegiance.

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